## PUBLIC MEETINGS.

BOARD OF SUPERVISORS.

The RECORDER in the Chair,

SEW COMMON PLEAS CLERK'S OFFICE.

Report in favor of fixing the salaries as follows: Clerk

server: Deputy Clerk, \$4,500; Clerk, first and second partdram, and Clerk Special Term, \$4,000 per year each; Naturali

Term, \$4,000; Copying Clerk, \$500. Adopted.

RESOLUTIONS.

That the Receiver of Taxos report amount of taxos remaking until by incorporated communies for 1851, 1852 and 1835,
which is until the taxos legal proceedings were taken, and the presstructure of the sale. Adopted.

XEW COUNTY JAIL.

A resolution was adopted in favor of the Committee re-

setian expediency of tailsding a new County Juli (the present bein set for see) on the sire of the present Juli (the present bein else mitable one, and that the Committee report as to a site-

A resolution was presented in favor of paying the less of the Board of Health \$2 per meeting, to date from

LADIES HOME MISSIONARY SOCIETY OF THE METHODIST-EPISCOPAL CHURCH.

The Tenth Anniversary of the Ladies' Home Missionary Selety of the M. E. Church was appointed for last evenis, in the Greene-st. M. E. Church. Owing to the inclemcory of the night many of the friends of the Mission could not be present. Nevertheless, a fair audience—very large

to be present. Nevertheless, a fair audience—very large is riew of the weather—was in attendance.

Appropriate exercises were had, and it was announced that this anniversary would be held next week.

A large number of the children of the Five Points school were present under the charge of the Rev. B. M. ddems. Missionary, and the teachers of the school.

The Rev. Dr. Banes presided. After prayer had been effect and the choir had sung a piece of sacred music, the annual report of the Society, and accounts of the Treasurer and of the Missionary at the Five Points, were

Treasurer and of the Missionary at the Five Points, were rest.

The report briefly gives the history of the rise of this Society and refers to its various enterprises, especially to its great and remarkably successful one on the Five Points. During the past year, at this Mission, scores of men and women have been provided with work, and places have been found for 53 children. A plan is going into operation of Issuing basket-making to the larger girls, they being too old to be controlled absolutely, and too restless to setle down to ordinary trades. Some of them have attended school, but out of scoool were exposed to temptation in every form. An instructor has been procured to teach them besket-making. During the year 9,000 garments, 500 pairs of sinces, and 300 pieces of hedding have been distributed by the Missionary, and others connected with the Mission. Armagements are making to extend the Mission Buildings in the rear, so as to have a reading-room, work-rooms, more tenement-rooms, &c. The report of the Treasurer of the Society shows the following state of account in

total:

Raismee in the Treasury at the beginning of the year. \$770.55

Reviewd during the year. 2,210.50

Total.

Five Points, he said, have been so long neglected, because Missiopary Societies and Christians have devoted their at-Missionary Societies and Christians have devoted their attention elsewhere. We have sent missionaries wherever they have been asked for, almost, and the commercial world has been willing to contribute liberally for their support—almost supporting them. Not so with the Five Points. There is little or no commercial advantages connected with the reformation of the Five Points. We are rich enough in this country to give aid to both foreign and home missionary efforts. At the time of the sympathy in this country for the Greeks, John Randolph visited a family where the young ladies were making children's clothes. He asked who they were making clothes for? and they reguled, "For the Greek children." On going out he saw It where the young ladies were making children's clothes. He saked who they were making clothes for? and they replied, "For the Greek children." On going out he saw a group of ragged colored children, slaves, upon the doorslep, and he ran in and exclaimed, "The doorslep, and he ran in and exclaimed, "The "Greeks have come!" By this he illustrated that while our attention is aroused to the condition of the neglected and destitute abroad, let us remember that the Greeks are among us. After some further remarks, Mr. Adams closed. He then announced that although the Governor had not signed the Temperance bill, they were determined to sing it through the Five Points until we get the Temperance law. A temperance song was then sung in good style by the children. The Rev. Dr. Willey, Missionary to China, and the R.v. Mr. Harris, a converted Jew, made appropriate addresses. There was further singing by the choir and by the children, a liberal collection was taken up, and the meeting was dismissed with the Benediction, it having been announced that the anniversary exercises would be held next week.

AMERICAN AND FOREIGN ANTI-SLAVERY SO-CIETY.

The anniversary meeting of this Society was held last

evening at the Tabernacle. Notwithstanding the unfortustate of the weather, the attendance was numerous, and exhibited much interest in the proceedings. John

RASKIN occupied the chair.

The exercises commenced by selections from Scripture.

and prayer by the Rev. D. M. Graham.

A short abstract of the annual report was next read by
the Secretary. We select from it the most interesting particulars. After alluding to the circulation of large issues of Anti-slavery publications, among which are a weekly paper published in Washington called Der Katenal Demokrat, and The Daily National Era, National Demokrat, and The Daily National Era,
The report speaks in terms of high commendation of the
"American Tract and Book Society," established at Cinchanti, Ohio, whose object is to stereotype and publish
refematery publications. They have a depository of
crangelical and anti-Siavery books. The object is one of
crangelical and anti-Siavery books. The object is one of
crangelical and anti-Siavery books. The object is one of
crangelical and anti-Siavery books. The object is one of
crangelical and an unmutilated
port of the friends of a free gospel and an unmutilated
craft Sharer lineature, capacity as this is the only paanti-Slavery literature, especially as this is the only na-tional Tract Society that grapples with great and popular

The report speaks favorably of the efforts of the Association for canvassing the State of New-York, and by the various instrumentalities of lecturing, colportage, tracts, &c., impressing the popular mind and securing just anti-Slavery action. This plan is recommended to the friends of the cause in other States.

Starry action. This plan is recommended to the friends of the cause in other States.

It is stated that the number of influential persons, natives and residents of slave States, who publicly avow antislavery doctrines, is increasing, and the most gratifying accounts are said to have been received of the success attending the establishment of non-slaveholding churches in two or three of the siave States, where the Gospel, including its anti-slavery precepts, is successfully preached and practiced.

The case of Mrs. Douglass, (the name is in repute as well as in dishour,) who has been imprisoned in the common

clading its anti-slavery precepts, is successfully preached and practiced.

The case of Mrs. Douglass, (the name is in repute as well as in dishonor.) who has been imprisoned in the common jail, Norfolk, Va., for teaching colored children to read the Bible, is alluded to: and also, by way of contrast, the successful and noble enterprise of Miss Minor in cetablishing a seminary for colored girls in Washington City.

The report speaks of a circular of the Committee, proposing a new plan of effort for extending and increasing the power of the Auti-Slavery press, which appears now, as has been well said by the veteran Samuel Lewis, to be the chief instrumentality for extending correct views of the Anti-Slavery enterprise, and entisting the people in the righteous cause it aims to promote. Mention is also made of efforts made by the Committee last autuum, to arouse the people of the free States on the subject of petitioning Congress respecting several specified subjects connected with the slavery question, and a belief is expressed that these exertions did much good.

Mention is made of a plan announced at the last annual meeting, for raising the sum of twenty thousand dollars, to be expended by the committee. About sixteen thousand dollars of this sum was subscribed. It is now a serious question, whether, instead of attempting to consumate this plan, it is not best to cooperate with other flexies of freedom, in forming a more extensive association—a holy League of Freedom—to embrace ani opposition—a holy League of Freedom.

The substitution of Slavery. A strong desire has been appreciated of the triends of freedom in withstandium; the efforts of the triends of freedom in withstandium; the efforts of the triends of freedom in withstandium; the efforts of the triends of freedom in withstandium; the efforts of the triends of freedom in withstandium; the efforts of the

plan is highly commended to the patronage of the francis of humanity.

The Report mentions with great satisfaction the puble stand taken by a large number of the newspapers, religious and secular, in tavor of freedom, and especially in opposition to the nefarious Nebraska scheme, among which Tus New-York Triacys stands very conspicuous. It imments, however, the course taken by some of the religious papers, in falling to carry out to their legitimate results, the sound principles avowed by them, and demanding the entire divorce of all religious societies from Slavery.

A portion of the northern clergy, the report states, have influenced some of their hearers to unite with them in forming the "The Southern Aid Society," the object of which is among other reasons to raise money at the north to be put into the hands of southern missionary societies, and thus express their sympathy, prevent the withdrawal of Soutern members from the General Assembly, and quiet agitation?

conduct of John Mitchel and Thomas F. Meagher. The conduct of John Mitchel and Thomas F. Meagher, the Irish exiles, who, after escaping from the grap of England, have arranged themselves on the side of tyranny in this country, is alluded to in contrast with the noble and consistent action of multitudes of Germans, self-exiled in this country, who are carrying out the principles of liberty which made them the objects of persecution in their fatherland, and thus practically reasserting the memorable saying of Ferranza, "Uni Liberty Jacobs Parkia," Where Liberty duells there is my country.

Reference is made to the arrogance of Southern Senators in the Congress of the United States toward the Secators who axew anti-Slavery sentiments, and of the vindication of Nordern remonstrats by some of the Senators
from slaveholding States, when Senators from the North
remain mute; and also to the defiant and insulting language of several Southern points with respect to the people of the North.

The Report also refers to the Nebroska plot, the history of
which is fresh in the memoris of the people—a plot which
the enemies of liberty are at this moment endeavoring to
con unmarte in the House of Representatives.

The Secretary then read a series of resolutions, which
were seconded and adopted. The following are the principal:

inisters of the gover, seed. That the infamous conspiracy of the plotters and support the Nebruska bill had its foundation in the debauched state of

many withe execusible Fugility bill over the "higher law" of Alliteratived That the evident design of authors politicians and leadnot slaveholders is to a ture the permanent and undisputed ascendtory in the Government of the country, to annex Mexico and Cube,
a plant Slavery upon the shores of the Pacific, to introduce Slavery,
the the free States, under color of the right of transiting and to
eitpen the African Slavetrader and, in view of this diabulical
cheme, it behoves the friends of freedom throughout the land to
emember that "eternal vialence is the price of library".

Resoled, That if the people of the free States expect to defend the
mittailine of their fathers, they will no longer admit to the slaveof frighten d by threats of disolving the Dison-never allow as
tension of Slavery, in increase of airs the Union-never allow as
tension of Slavery, in increase of airs the Union-never allow as

holding oligarshy—to more be expliced by pretended compromises, nor fright in d by threat of disorium the Union—never allow any extension of Slavurin the Lorentz of six representation, but noticely now religious and observed in crease of six representation, but noticely now religious and the provisions of the Constitution, in upbelling civil and religious theory, and in opposite, circumserible good annihilation Slavery, the bane of all that is dear to them as purpose on Christons.

Tracked, The the time has come when the people of the free States should unite with the freedom, to recover the ground that has been lost, to preserve invisitate the Constitution of the United States, to maintain the integrity of the Union, to deliver the fractional Government from all support of Slavery, to annihilate all compromise to the detriment of Freedom, to rease from the static book foat outrage on the Constitution of the London Government from all support of Slavery, to annihilate all compromise to the deciment of Freedom, to rease from the static book foat outrage on the Constitution of the land and the precepts of Christianity, the detecable Fagitive Slave hill; and while it remains unrepealed, to render it utterly inspectative by returning obedience to its hateful and unrighteous requisitions, and by rendering to the fugitive those acts of kindness which Christ requires to be shown even to the least of his brethren; to sacrifice party predictions whenever and wherever they interfere with humanity, or the honor and welfare of the country, and to deliver the nation as specify as possible from the foul come and ignominy of being a siaveholding people.

After the rending of the resolutions, the Rev. William delivered an uddress of considerable length. He said that

delivered an address of considerable length. He said that the Slave question had been so fully discussed during the last twenty years that it was difficult, if not impossible, to last twenty years that it was difficult, if not impossible, to say anything on it which would not be deemed commonplace. Still they had been brought to that pass by circumstances that we must needs look at the question with far more attention than had been hitherto given to it. After sixty-five years of experimental legislation, it was obvious that their hopes of overthrowing Stavery were utterly deceived, and that all their efforts toward the prevention of its extension were of no avail. There was, in fact, but one course which lay before the people who had the question at heart, namely: an utter abolition of the system. After sixty-five years of constant labors in connection with the question of Stavery, they now found that the only way to get rid of it was by thrusting it out of the nation altogether. Under circumstances like these it is necessary to inquire, as practical men, what to do next. The friends of liberty are called to unite in measures, and in radical cores. But it is in vain to consider the political aspects of the question as connected with liberty until we have discussed its relations to civil law, the Constitution of the United States, the power of the States respectively, and the nature of the Federal Goverament. It is only when these things are fully considered and understood that we shall be able to unite our forces against the commonency. With these remarks I will confine myself to suggesting a few views. I maintain that Stavery in this nation is at present national and under the coatrol of the National Government. But it is illegal and has been so from the beginning. And having been so it not in the power of the Federal Confederation to give it sanction. Stavery, in the first place, from its very nature, is incapable of being a legitimate subject of legislation. It is a crime, and by no horns pocus can that which is crime be transformed into a legal institution. [Cheens,] The very maxims of common law show the utter falsity and absurdity of the assumption. Whoever will take the trouble o say anything on it which would not be deemed commonplace. Still they had been brought to that pass by cir-

speaker. He said that the great atrocity, which is unparalleled as yet in the history of American legislative w edness, was about to be consummated. Slavery has virtually already planted its banner on a Territory which nas tually already planted its banner on a Territory which nas hitherto been considered free. Its dark and bloody folds are fluttering in the breezes of Nebraska, and spreading a chilling shadow across the Mississippi over in this free Territory, and casting its baleful influence over the hearts of those assembled here to-night. He considered the old fable in regard to the mountain and the mouse had been reversed in our day. The mouse, the little giant mouse, had conceived and brought forth a mountain—a mountain which flames with volcanic fires, the heavings of which were agitating the country like the convulsion of an earthquake. We have been often told that agitation has ceased with the Compromise of 1850. Yes, agitation has ceased inst as the breeze has ceased which has been merged in the whirlwind. Why has agitation ceased? Because something stronger than it is required, namely, conflict and war. [Cheers.] It has come to this, that either Slavery or liberty must die. And he thanked God that the issue had been brought to this state in the country. The vail which cunning and diplomacy had so long cast around the question was now torn off, the eyes of the people were open to the reality of facts and they could be no longer deceived as to their position. No matter what the result would be it was much better that liberty and Slavery should be thus pitted foot to foot against each other, and that the issue, whether victory or death, would at once depend on the quickest thrust and the strongest blow. The Compromise of 1850, so fruitful in other compromises, has proved to be a barren scepter with no child for the succession. It could not resist the strong heart and the mighty arm of the North. Let us them maintain this spirit and clasp to our hearts those principles for which our fathers fought and died at Bunker's Hill. But what has been done already is but one act in the great drama of subjecting this country to Slavery, only one act whose object is to bring our liberty to its death and to its grave. What then is the hitherto been considered free. Its dark and bloody fold are fluttering in the breezes of Nebraska, and spreading a

FREDERIC DOUGLASS announced that within a fortnight not less than thirty passengers had passed through this city by the under-ground railroad, on their way to Canada, and a collection would be taken up for their benefit, which was done, while the hymn "From Greenland's Icy Mountains," adapted to the latitude of Georgia, was sung. He then rose and said:

Mr. CHAIRMAN: One year ago, when it was my privilege to address a few words to the members and friends of the American and Foreign Anti-Slavery Society, I took occasion in my humble way, to map out what I conceived to be the designs of the slave-power in respect to the subject of Slavery. These I stated to be, the complete suppression Slavery. These I stated to be, the complete suppression of all anti-Slavery discussion in the country, the extension of Slavery over all the territories of the United States, the legal nationalization of Slavery, and finally the extension of Slavery over the entire continent, and the absolute destruction of all liberty, supposed to be inconsistent with the permanency and supremacy of the slave-power. This was my reading of the then existing developments connected with the great evil with which this Society is organ.

ized to contend, and under God to overthrow and abolish throughout this otherwise glorious land. We have now met once more: and, Sir, I am disposed to ask now as when we met last, Whore are we'. Are we not all quite mistaken? Is not this anti-slavery movement a grand delusion! Are the sable descenients of Africa now in this country equal members of the human family! Is it your duty, my duty and the duty of us all to labor for their emancipation and enfranchisement! Was the holy apostle really rapped in the hallowed fires of inspiretion when he uttered the sublime declaration that of one blood God made all rations of men to dwell upon all the face of the earth, or was he mistaken! Is Liberty a high and holy human right, inherent, indestructable, and inseparable from the constitution and the nature of man, or is it the mere phantasy of dreamen and poets, the unsubstantial and shadowy coinage of a brilliant but disordered and shattered mind! Am I really a man or am I a beest of burden, a suitable article of property, a piece of unerchandise! Why, for all the purposes of freedom in one holf of this land night has already taken the pince of day, robbery, murder and rape, the deeds of diarkness stalk abroad in the day-time, while ianocence, mercy and geodness venture forth in the night. To three millions of the people of this country the juyous light of the sun has already become grievous. The fugitive takes up his selfitary journey for free-lown, not by the light of the rising day, but in the darkness of malnight. The ghost of Denmark's murdered king did not observe more cautionaly the approach of morning than those lonely travelers from the house of American bondage. The day is spent by these strangers and piltrans in hollow trees, like the night-birds, or in dens and caves, like wild beasts. They dread the light of men more than they fear the sight of wild beasts they would be surthey four the sight of wild becass; they would be surrounded by hungry waives rather than by American Christinas. How strange that man should prefer to meet the wolf or the wild boar to meeting his brother man! Have the wolf of the wild boar to meeting his brother man! Have belief, founded upon a diligent observation of the history of the belief, founded upon a diligent observation of the belief, founded upon a diligent observation of strange has been to shade Christian of the century such as he not shade Christian of the century and the struggle aware of the wolf of the century and the struggle water. That struggle is the struggle water is not shade Christian of the century and the struggle water. That struggle is the struggle water his shade of the shade o demands to be received everywhere with the capect is paid to bonest and innocest institutions. But the other day, a slaveholder boasted that he had refused to shake hands with that time-worn advocate of liberty the Hon. Joshua R. Giddings. A few days ago another slaveholder advised the Senate to vote down any proposition enamating from Senator Chase, confessely one of the ablest statesmen in the country. [Mr. Douglass next proceeded to consider the views of Messrs. Clugman and Petiti on Slavery, and the opinions of the fathers of the Republic and the Declaration of Independence on human rights.] If now I am asked what I have to recommend, my answer is ready: Continue to do precisely as you have done: continue to write, speak and publish; continue to enforce, by precept and by example, the great principles of liberty. is ready: Continue to do precisely as you have done; continue to write, speak and publish; continue to enforce, by precept and by example, the great principles of liberty, justice and human brotherhood, as individuals, as church members, as citizens—at home, in the church, and at the ballot-box—yes. Sir, at the ballot-box. I do not subscribe to the mouraful and misanthropic sentiment uttered to-day at another anti-Slavery meeting, that political abolitism is a failure; for, besides being altogether too despairing for my temperament, it is most strangely distant from the truth. The evidences of its incorrectness are seen all around us. The abolition of Slavery in Massachusetts, Rhode Island, Connecticut and New-York proves that political anti-Slavery—that anti-Slavery which does not hesitate to make its words deeds—has not proved a failure. Indeed, political Abolition is now the most powerful agency at work for the overthrow of Slavery. The political anti-Slavery press, and the political anti-Slavery men, in Congress and out of Congress, are doing more to abolitionize the North and to abolish Slavery, than any other earthly influence new in operation. It is that which has spoken in the Senate through the eloquent lips of Charles Summer. It is that which has sustained, and all the violence and mailgraity of satanic opposition, the cann, unclouded and mailgraity of satanic opposition, the cann, unclouded and tracord Welliam H. Seward—a man of whom even his It is that which has sustained, and all the violence and malignity of satanic opposition, the caim, unclouded and tranquil William H. Seward—a man of whom even his enemies are proud—for he is confessedly one of the ablest men who ever adorned the Senate of the United States. Then there is Gerrit Smith, a model man in his person, and equally so in the quality of his mind and heart. It is to political Abolitionism that we are indebted for such an able and elequent exponent of the great principles and doctrines of human freedom at Washington. In my belief the cause will roll on, and roll till freedom shall be entirely triumphant; and our motto should be, labor and wait.

At the close of his address, which was often interrupted by deafening analogue, he introduced the President of the

by deafening applause, he introduced the President of the Canada Anti-Slavery Society, Dr. Willis.

Dr. Willis said that he was disappointed to see so few Dr. Willis said that he was disappointed to see so few clergymen there. If it were wrong to agitate for the slave, why should men agitate for China or for India? He had heard about the "fanatical abolitionists" before he ever saw America. But he heard nothing violent or strange at the other meeting in the morning, except that a woman was one of the speakers. He was not accustomed to that. But he must say that he wondered more at the silence of clergymen than at that woman's eloquence. The very stones would ery out if either man or woman were silent.

AMERICAN HOME MISSIONARY SOCIETY. The Twenty-Eighth Anniversary of the American Home Missionary Society was celebrated last evening at the Presbyterian Church in Mercer-st. The audience was small, in consequence of the rain, but the scanty number that were assembled manifested deep interest in the ex

After the meeting had been opened by prayer, as Abstract of the Treasurer's Report was read by M.
JASPER CORNEO, the Treasurer, which was followed by
the presentation of the Report of the Executive Committe
by the Rev. David B. Coz, one of the Secretaries of th

Society.

Among the statements made in this report are the following details that are worthy of remembrance:

We were permitted, at the last anniversary, to congratulate the society that the lives of all its officers and of so many of its patrons and friends had been preserved during many of its patrons and friends had been preserved during the year. It is our painful duty new, to record the desola-tions which death has made in our ranks, in the removal to their reward on high, of fathers and brethren who have been with us from the beginning, and whose counsels and advocacy and toil have been identified with our presperity.

The Rev. Joshus Bates, D. D., and the Rev. Justin Edwards, P. D.—Vice Presidents of the Saciety, and the Rev. Eliphelet W. Gilbert, D. D.—one of the Directors, have occased from their labous and their works do fellow

have caused from their labors and their works do fellow them.

But the stroke which has been most afflictive, has fallen upon one who has never before been absent from an anniversary of this Society—whose apirit, we cannot but believe, is hovering with intense interest over us now—and whose life and labors form so groundout a feature in thistery of the institution. The Rev. Cardies Hall, D. D. one of the Secretaries for Correspondence, departed this life on the 31st of October lest. He served the Society with eminent ability and faith niness for more than twenty-six years. His high order of theet, his intellectual and cultivation, he wakefalmess, sametry and reliablences in counsel—his heart, glowing constantly with the love of Christ, and in deep sympathy with suffering and needy humanity everywhere, were concertated unreservedly to the missionary work, and fitted him for distinguished usefulness in the discharge of its varied and responsible offices. In his life he has given us a beautiful illustration of Christian simplicity and singleness of purpose, of what a feeble mer, welking by faith and mighty in prayer, and of unwentied patience in his daily toil, can accomplish for the men, walking by faith and mighty in prayer, and of un-wearied patience in his daily toil, can accomplish for the glory of God and the good of man. And in his death, he has taught us how the presence of Jesus and the power of his resurrection can console the spirit under bodily saffer-ing, and lear it away in triumph to its eternal home. May we be admonished by the bereavement, to have our loins girt about and our lamps trimmed and burning!

Five of the missionaries of the Society have also died during the year.

uring the year.

The Society has had in its service 1,049 ministers of the The Society has had in its service 1,049 ministers of the Gospel, in 27 different States and Territories. Of the whale number 590 have been the pastors or stards applies of single congregations each; and 177 have extended their labors over still wider fields. Ten missionaries have preached to congregations of colored people; and 65 in foreign languages—15 to Welsh, and 40 to German congregations and others to congregations of Norwegians, Swedes, Swiss, Hellanders and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2,140.

The aggregate of ministerial labor performed, is equal to 870 years.

The aggregate of ministerial tool performed is space to 570 years.

The number of pupils in Sabbath schools is 65,400.

There have been added to the churches 6,025, viz: 3,310 on profession, and 2,715 by letter. Sixty-two missionaries make mention in their reports of revivals of religion in their congregations, and 374 missionaries report 2,816 hopeful conversions. Fifty clurrehes have been organized by the missionaries during the year, and 45 that had been dependent, have assumed the support of their own ministry. Sixty-five houses of worship have been completed, 42 repaired, and 85 others are in the process of erection.

Ninety-seven young men, in connection with the missionary churches, are in preparation for the gospel ministry.

istry.

Reccipts, \$191,209 07; liabilities, \$195,476 64.

istry.

Receipts, \$191,209 07: liabilities, \$195,476 64.

Payments—\$184,255 76, leaving \$11,430 88 still due to missionaries for labor performed; toward canceling which and meeting the forther claims on commissions not yet expired, amounting in all to \$85,191 48, there is a balance in the treasury of \$14,385 46; the greater part of it received in payment of legacies near the close of the year.

The receipts exceed those of any former year, by \$19,474 83; the principal part of the increase being from the regular contributions of the churches.

From this survey of what has been already accomplished we turn our eyes to our unfinished work. In its bearings upon the present and future welfare of our own country, its features continue the same from year to year. but the movements of Providence on the wider theater of the world affairs, unfold, in a new light, its relations to the work of the world a conversion. While the other great powers of Christeudom are rushing into a deadly conflict with each other, and the most inviting fields of modern missions are suddenly converted into fields of battle, this nation, far removed from these scenes of commotion, and peacefully pursuing her beneficient career, stands forth as preeminently the hope of the world.

After the reading of the last report was finished the following resolution was offered and passed:

lowing resolution was offered and passed:

Excited, That the reports now presented be adopted and published union the direction of the Resemble Committee.

The Rev. Isaac H. Bratton from California was then

introduced to the audience, and spoke upon the following

The Rev. Isaac H. Braytos from California was then introduced to the audience, and spoke upon the following resolution, which he presented:

Restred. That the providence of Ged coints to our Pacific Coast as a Missionary field of uncursued interest and importance.

He urged the necessity of sending missionaries to the extreme western border of the country, and especially to California. People from all the nations of the earth had flecked there and formed a strange and motiey congregation. The great majority of these were men who were lacking in moral principle, and who were all attracted to the valley of the Sacramento by the irresistable magnet of gold. China alone had sent thither thirty thousand idol-worshippers to bid defiance to Christianity and revile its teachings. When the wealth of the country became known a population hastened there in such great multitude that the country was unprepared to receive it. Cities were hastily and carelessly built, and Governments were as hastily and carelessly built, and Governments were as hastily and carelessly organized. But the preasing necessity of legislation soon became so apparent that an efficient system of politics was after a while elaborated. Strong-minded and large-hearted men of California drafted a Constitution which her citizens are now proud to abide by. But there was no body of carnest and zealous good nen there to organize in like manner a Christian Church. However much it was actually needed, the want of it was not felt; and those people will, for a long time to come, be slow of themselves to feel such a want. Now, therefore, a duty devolves upon all those who love the cause of the Gospel to stimulate them to take an interest in Christianity. The most effected will be by sending heroic missionaries to gather the carciess crowds around them, and present to them the truths of the Gospel with endusiastic zeal. Such men would scot, by the blessing of God, find a few who would faithfully rally around them and support them in their labors, and thus churches

effect the hymn beginning

O. Zion: from thy sleep (if ages long and deep Rouse there at length; Put on thy garments fair. Thy robes of beauty wear. Onward thy hamer bear, Go in thy strength!

The Rev. GEORGE RICHARDS of Boston then addressed the meeting upon the following resolution:

Resolved. That skepticism, the growth and bane of free institutions must find its ant dute in a preached Gospel.

He urged his proposition with much earnestness, logic and cloquence. When he finished his remarks it was neared.

Another and familiar hymn was then sung: Watchman; tell us of the night,
What its signs of promise are,
Traveler; o'er you mountains hight,
See that glory beaming star;
Watchman; does beautrous ray,
Aught of hopp per joy foretell;
Traveler; byen things the day—
Fromised day of Israel.

The last speaker announced on the programme was the Rev. George Thatchen, of New-York. He spoke with considerable enthusiasm to the following resolution, which

was adopted:

Resolved That the history of this Society, dissinguished as it has been by every element of success, augurs a future of unexampled prosperity, in its relations to the growth and the glory both of our country and the Church of God.

At the conclusion of his remarks the benediction was pronounced. An election of officers to govern the Society for the ensuing year then took place, which was soon disposed of, after which the meeting separated.

AMERICAN TRACT SOCIETY. The twenty-ninth annual meeting of this Society was held at the Tabernacle yesterday morning. There was a very large attendance of ladies as well as gentlemen. The very large attendance of ladies as well as gentiemen. The platform was reserved for clergymen of various denominations, many of whom were present. The President, Chief Justice Williams of Connecticut, occupied the chair. The exercises were begun by the offering of a prayer by the Rev. Mr. SUNDERLAND of the Lutheran Church, Troy. An abstract of the report of the Board was read by Mr lishing and foreign departments was read by the Rev. Dr. HALLOCK, Secretary, and that which related to the col-porteur department was read by the Rev. Mr. Cook, Secretary. ALLES. That part of the report which related to the pub-

porteur department was read by the Rev. Mr. Cook, Secretary.

The Report speaks cheerfully of the aspect of the missionery cause in foreign lands. In France, Belgium, Germany, Sweden, Russia, Italy. Among the Nestorians, Armenians. Syrians, throughout that vast region extending between the Mediterranean and the Tures in India, Assam, Siam, Barmah, China, and other oriental nations, the light of the Gospel is spreading with wonderful success. The progress of the Gospel in China is also expatiated on, and the remarkable services of a pious Chinese printer named Liang-a-Fa, who by the dissemination of tracts has wrought powerfully on the minds of his countrymen, are also appropriately alluded to. This amiable and energetic man is said to have effected more by his own personal exertions in disseminating Christian truth than all Europe could have done. But he has met with great opposition and persecution, having in one instance received as his reward for distributing the word of God thirty cruel blows of a bamboo. The Report alludes also to the vast field for missionaries about to be opened in China, and urges the utility and indispensableness of colporteurage. We take the following interesting statistics from the Report in relation to its labors at home and abread:

New Publications 76, in seven languages, of which 19 are volumes; total publications 1,912, of which 397 are volumes; total publications 1,912, of which 397 are volumes; total approved for circulation abroad, in about 119 languages and dialects, 2,885, of which 282 are volumes. Of The American Messenger, upward of 290,000 are printed monthly; of The Colol's Paper, more than 250,000; of The German Messenger, about 25,000.

Circulated during the year 10,334,718 publications, including 1,040,544 volumes, and embracing 315,100,837 pages. Total since the formation of the Society, 144,228,

Corculates during the year 10,334,745 punchasawa, and embracing 315,100,837 pages. Total since the formation of the Society, 148,288, 198 publications, including 9,403,374 volumes. Gratuitous Distributions for the year, in six thousand and forty-nine distinct grants by the Committee, 65,372,069 pages, bediefined grants by the Committee, 65,372,069 pages, bediefined grants by the Committee.

Celportage—Number of colporteurs laboring the whole or part of the year, 519, of whom 120 labored among the foreign population, and 88 were students from colleges and theological seminaries. They visited 368,032 families, with 265,000 of whom they conversed on personal religion or prayed. They found 92,331 families who habitually neglected evengelical preaching, 54,980 families of Roman Catholics, 49,935 families destitute of all religious books but the Bible, and 30,694 destitute of the Bible. The number of meetings addressed or prayer-meetings held by them was 12,766.

them was 10,706. In foreign and pagan lands, the press was never more useful about. The remittances in cash during the year to the various foreign Missions amounted to \$20,000. The Rev. Mr. Post, of the Congregational Church, St.

ns full obroad. The remittances in cash during the year to the various foreign Missions amounted to \$20,000.

The Rev. Mr. Post, of the Congregational Church, St. Leuis. Mo., proposed the first resolution, as follows:

That the Report, an abstract of which has now been read, he adopted and published, under the direction of the Executive Committee, and that the Society record their guierful cause of the Diring Goodness, in granding and sateshaling the various enterprises of executivity prosecuted under the crowning blessing of the Holy Spari.

The Rev. gentleman proceeded to say, that he coall not resist the kind invitation which had been given to him to appear there to-day and say a few words in behalf of the West. He would most willingly give utterance to her thanks in behalf of the operation of this Society during the last year. Ceuld the voice of his brethren from the prairies, the thousand streams and the boundless wilderness of that region come back on the cars of the conductors of that Society, it would sound like the voice of many waters. He would offer his thanks first to God, and next to this Society, for the services it had rendered. He was not among those who feared that the tendency of the Society was to vulgarize the Gospel. It was the day of every man by his hand, his beart and his brain to aid in the great work of evangelization. We must enlist every Christian, and render his abilities as useful as possible in the cause of the Gospel. He rejoiced at the agency which the Society had adopted for the furtherance of its purposes, because many individuals could not be reached by any other process. The ultimate object of our cause is to plant a church, and to this purpose are the sime of this Society and adopted for the furtherance of its purpose, because many individuals could not be reached by the regular system of propagating the Gospel. In the large cities of this country, in New York, Cincinnati and New-Orleans for instance, below the surface of society, there were deep and dark abyses where the i wen said by a cenebrated anthor, and words are the daugh-ters of mon but things are the sons of God. We want trath translated into light. But while we humbly supplicate mere aid and a further extension of the agencies already in operation, let us remember gratefully the exhibitions of Almighty power which have been already made, and trust the forces.

The resolution of the last speaker being duly seconded, the Rev. Dr. BROOKE of the Protestant Episcopal Church, Baltimore, was then introduced, and proposed the next resolution:

Christian activity of thousands of the fedinavers of the Redeemer, in cooperation with the ministry commends it to the benevolent regard of all crangelical pattors and churches.

The Rev. gentleman, in continuation, said that the position witch he occupied on that platform was one not to be declined nor sought. He would confine his few observations to a single reference made in the report of one of the Secretaries. He alluded to what was called the catholic basis of this Society. The divisions and conflicts among Christians had been made an argument against the truth of Christianity itself. Yet he considered that no valid objection. Those who make it are not consistent; they don't object to the reality of good government because on occasions political contentions take place. They don't undervalue good laws because wise counselors differ in their construction and application of them, nor do they underrate the plans of public education, mercantile or other great public enterprises, because they occasionally give rise to popular excitement. Why, the very excitement and contention visible in such cases is but evidence of the great importance of the subject. And yet why should religion, which is the greatest and most important of all subjects, as well as the most intensely exciting, be wondeced at if it affords grounds for dissension and division? As far as these objections of the scopties go it is not improbable that if Christians were unanimous as they ought to be, the very wen who now use the dissension of Christians as an argument against Christianity would then resort to their unanimity for a like purpose, for then it would be asid that such unanimity was unnatural and unreasonable, and therefore unreal; that it was in reality a human contrivance—a clerical ingenuity. Such an objection he ishought would be of grester force, for perfect manimity among individuals of varying judgments would be indeed remarkable, for it would be almost incredible. At all events, the feelility with which they have no moral sympathy

to find specious arguments against a system with which they have no moral sympathy. But while the divisions of Christians are used as arguments by sceptics against Christianity, you are all aware that the divisions of Protestant constitute a favorite topic with Roman Catholics. Protestant divisions are often placed in contrast with the scening unity of Rome. Such unity is one of the grand delusions of her system. There is, no doubt, to a certain class of minds, something fascinating in such unity. But how was such unity purchased? By relinquishing the right to think for themselves. There is no labor so severe as mental labor, and particularly in connexion with the moral discipline of the heart: and there is no responsibility se weighty as that of deciding for yourselves in regard to truth connected with eternal interests. But, after all, what is this boasted unity but a seeming unity, and that too purchased by the relinquishment of private judgment. When I yield to any human or ecclesiastical authority, what do I but disfranchise myself so far, and reduce the services of God to a formal exercise and mechanical performance. Such boasted unity as that of Romanism is dead and despotic in its nature. Be not deluded by the term. There are different kinds of unity to be found in nature. Thus, for instance, when freet freezes together beterogeneous substances, as woo i, stone or water, we see physical unity. When the herdsman not deluded by the term. There are different kinds of unity to be found in nature. Thus, for instance, when freet freezes together beterogeneous substances, as wood, stone or water, we see physical unity. When the herdsman proposes to lead his bungry flock to a peculiar spot, and they follow him willingly, we see animal unity: and when the locomotive draws after it a line of cars there is mechanical unity: and when the southern slave-driver gives a blast of his horn, at which the wretched slaves let fail the instruments of their labor, we see a slavish unity. Now which of all these applies to the unity of Rome! He regarded such unity with its consequences as worse than the despotism of Russia. The specker then proceeded to show the true sense of the essentials and non-assentials in religion, denounced the pseudo unity of the Catholic Church, maintained that gennine unity was to be found among Protestants, and that this real unity of the Church would go on increasing in proportion to its holiness.

The Rev. Mr. Vernative seconded the resolution in a short speech. He said that he rejoiced to see not only the

short speech. He said that he rejoiced to see not only the personal activity of all the followers of the Redocmer, but short speech. He said that he rejuiced to see not only the personal activity of all the followers of the Redocmer, but also the cooperation of the ministry. He believed that the ministry of reconcillation was an appeintment of the Lord Jesus for doing good, and whatever the public mind may have thought of it at various times. Christ himself had set it apart for the performance of a great work. The ministers of religion were the embassaiors of Good, and there shall be reserved for them peculiar honor in all agos of the world; and while other instrumentalities will be temporary, theirs shall stand out on the hills of time, undiminished and unimpaired, when the last sunset shall have spread its glittering splendor upon the loftiest peaks, and sunk never to rise again. But there is in the world a vast field for human labor. Every man, woman and child can find some opportunity of doing good. We are not merely to enjoy the divine blessings—we must communicate them to others. The speaker then gave an account of a visit which he made as a representative to the British Tract Society in London a year ago, which he said afforded him the greatest joy. He also reviewed the state of Europe and Asia, and its connection with the spread of the Gospel. He had little confidence in man, but great trust in God. The politicians were not going to carry the world safely through the difficulties and perils of its carreer. He concluded by admonishing his hearers that they ought to be watchful and stirring, for the day of darkness, terror and trouble was cossing, which would be the precursor of a glorious day that was to east its effedgence on every portion of the globe.

The Rev. Dr. Greener, President of Hampden Sydney The Rev. Dr. Gerese, President of Hampden Sydney

The Rev. Dr. GREENE, President of Hampden Sydney College, Va., was next introduced. There had never been a period, he said, so full of volcanic power for evil, and of genial potency for good, as this nineteenth century. Commerce was bridging the trackless ocean, and the printingmerce was arousing the slumbering conscience of the world. But he was glad to hear the distinguished gentleman who preceded him say that the system of colportage was no preceded him say that the system of colportage was no novelty. It certainly was not. It was a thing of three centuries, the first-born of the Reformation itself—employed by orthodox old John Knox, in his attempt to evangelise his native land. He was an Old School Presbyterian. He his native land. He was an Old School Presbyterian. But he was a Protestant too. The fact that all naimated nature throughout its upward progress was tending toward

sides 7,852,755 to Life Directors and Life Members; value nearly \$30,000.

\*\*Reor pis, in donations, \$156,633 48, including \$27,854 88 in legacies; for sales, including periodicals, \$23,125 12; total, \$415,350 21. Expenditures, for publishing books and periodicals, \$244,456 42; for colportage, \$31,218 02; cash remitted to foreign and pagan isnus, \$25,000; total expensivel, \$106,200 17.

\*\*Colportage\*\*\*—Number of colporteurs laboring the whole or part of the year, \$19, of whom 120 labored among the foreign population, and 8s were students from colleges and foreign population, and 8s were students from colleges and be raised and Christianity should enter that great country. luded to the progress that Christianity was making. The time was coming, he said, when the Wali of China should be raved and Christianity should enter that great country. Standing as he did to day in joy and in terror, too, at what had been achieved, and at the immensity of what remained to be achieved, he appealed to every man in the presence of Almighty God to know what was to be done. There was no time to parley, to hesitate, to defer. Rome did not defer. She sent her myrmidons and her money to that benighted land. The Passeyite was notive. We must send Missionaries and Bibles. And yet if all the ministers of the Presbyterian Church, some 1,700, and all the Episcopal clergy men in this country, amounting to 1,300, were to leave their homes for that land, wha' would 3,000 be among 150,000,000? For many years there had existed in China an organized body, two thousand in number, pledged to exert all their influence in the diffusion of the Bible. The leader of the insurgents employed for this purpose four hundred printing presses and three hundred distributors. The hymn "Angels Roll the Rock Away" was then

sung by the andlence standing.

The Rev. Dr. Deff, Missionary of the Free Church of

Sectland to India, arose, not so much to deliver a formal address as to bear a simple, honest testimony. felt it to be a duty to peruse as many of the reports and felt it to be a duty to peruse as many of the reports and publications of the society as his leisure allowed. And he was there to bear testimony—not that such testimony is necessary—but it ought to delight a man's soul to speak in behalf of such noble purposes as were those of that Society. Some persons, the other day, had said that the Society had publications which they would not circulate. He tack this Society to be in its very constitution, an ocleric society. He defended the action of the Society in expression; the distinction of the Society in expression that the distinction of the Society in expression; the distinction of the Society in expression is the distinction of the Society in expression of the society in the soci society had public ations which they would not circulate. He took this Society to be he its very constitution, an educate he acciety. He defended the action of the Society in expurenting the distinctive doctrines of individual denominations, and made his audience merry at what he called the crotects of hobby-riding authors. He alluded to the fable of the "Old Man and the Ass," and feared that the Society she, if it tried to please everybody, might, at last, succeed in pleasing nobody, and as the old man lost his ass, they might lose their reputation. He found in their publications food for every sort of ignorance. We wanted with fable of the publications food for every sort of ignorance. We wanted the publications food for every sort of ignorance. We wanted strong men for strong men and we found that also. We had to deal with errors of Popery, and Rudonalism, and Socialism, and every other wild ism and vile ism. He rejoiced in the colperage system of the Society. He know there were those who objected to the wide spread of tracts among premiseuous multitudes, but they should never forget the parable of the blessed Saviar—the parable of the sower. True, many tracts were sown among thoras and dry places, but if we found here and there and everywhere seed falling into good soil, into honest hearts, we ought to be satisfied. He would take up a fact in the foreign field. Not long ago it came to the ears of the missionaries in Bengal that there was some great commotion in a division of that revoince, containing about a million of iohabitants, who had never before, as they thought, heard of Christianity. One of them immediately went thirther, and he found that comehow or other a tract had strayed into that soundry, nithough they had never seen a Christian man. This little tract had opened their minds to the errors of idolatry, so that a considerable number had renomeed it, had suffered severe persecution in consequence of their apostacy, and were ready to receive baptism at his hands. He could manifested, but the tract The Rev. J. G. ONCKES, of the Baptist Mission in

The Rev. J. G. Oncres, of the Baptist Mission in Germany, succeeded. He was, he said, an old tract distributer; he was also a Presbyterian of the old school, and he found his authority for it the precepts of our Savior; in the Epistles of Paul he found still stronger authority for being a Presbyterian. He was also an old school Armanian and a Baptist of the old school, and he gave his authority for being so from the Bible. More than this, he was a Christian, one of the anomated of the living God. In behalf of himself, of the churches of central Europe, and their numberless friends, he thanked them for the powerful aid which they had given the German mission for the last quarter of a century. But for this aid not one-half of the good could have been accomplished which had been. They did not cell tracts "little" messengers, as did the Amaricans—they were too powerful for good to be called little; and in Germany they went where missionaries were not allowed to go. In the Schleswig Holstein war, the soldiery were extensively employed in circulating them. During the last twenty years not less than 7,000,000 of tracts had been spread all through Germany, and one-half of them had been paid for by this Society. A very large number of converts had been made, one-third of whom at least were brought—to the knowledge of the truth by means of these tracts. Much was yet to be achieved in Germany. The land was rise with error—rationalistic and Pusayite—error in the dominant Protestant Church and out of it. The purest of the Protestant Church and out of it. The purest of the Protestant church and out of it. The purest of the Protestant Church and out of it. The purest of the Protestant Church and out of it. The purest of the Protestant Church and out of it. The purest of the Protestant Church and out of it. The pure of the protest of the Society of the American Society is was then German Baptist Mission. They had 50 churches, 383 preaching stations, and an annual increase of 200 souls. He commended it to their prayers and thei Germany, succeeded. He was, he said, an old tract distributer; he was also a Presbyterian of the old school, and

by the Rev. Dr. Ksox, and passed. by the Kev. Dr. KNOX, and passed.

After the singing of the doxology the benediction was pronounced by the Rev. Dr. M Ghee of Elizabethtown.

ASSOCIATED ALUMNI OF THE UNION THEO-LOGICAL SEMINARY.

The Associated Alumni of the Union Theological Semi-nary (New-York) held their annual meeting yesterday af-

ternoon in the chapel of the Seminary.

This Society is designed to perpetuate that mutual interest which its members felt as students of the Seminary; to est which its members felt as students of the Seminary; to premote an acquaintance among the graduates of all the classes; to enlist the sympathy and cooperation of the Alumni in advancing the best interest of their Alma Mater; and by an address, narratives of personal experience, friendly counsel and exercises of devotion, to increase the piety of its members and their usefulness in the work of the Lord.

There were present about forty members of the Associations of the Association of the Association

the Lord.

There were present about forty members of the Association, from the various classes of the Institution, since its

commencement.

In the absence of the President of the Society, the Rev. In the absence of the President of the Society, the Rev.

In the absence of the President of the Society, the Rev.

L. Burtos Rockwood, the Rev. John Lewis was called to the Chair. The meeting being called to order the Chairman returned thanks for the honor conferred upon him. He said that it was the first time he had been permitted to meet with the Alumni since graduating, which was eleven years ago. His labors had been in the north-western portion of the land, and he had been prevented from attending before this. At the conclusion of his remarks the Chairman invoked the Throne of Graze.

The minutes of the last meeting were then read and approved, after which the Rev. Messrs. Hall, Skinser and Framer were appointed to nominate officers for the ensuing year. The Committee after a brief absence, nominated the following members as officers for the ensuing year:

President. OHN LEWIS.

Fort Fire President. EDWARD E RUNKIN.

Persident JOHN LEWE For the entanting year Persident JOHN LEWE R. First Vice President Enward E. Runnin, Second Vice President J. A. Sarron, Recording Secretary J. A. Sarron, Recording Secretary HENRY BELDEY,

The gentlemen above named were duly elected.

After the transacton of the usual business the members of the Alumni were called upon to narrate their personal

The following gentlemen made brief addresses: Rov.